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## Babylonian Elements in the Levitic Ritual.\*

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IN a footnote of my paper on "The Origin of the Pentateuch," read at the meeting of the American Oriental Society in New York, March 1894,<sup>1</sup> I pointed out that the Hexateuchal Priestly Code seemed to be influenced by Babylonian institutions, and that we could trace the Babylonian prototypes, not only for certain Jewish rites, but also for several technical terms of the Levitic ceremonial; I stated that the term *qorbân* 'gift' or 'offering' was a Babylonian loan-word,<sup>2</sup> and that the euphemism 'clean place' for 'dumping ground,'<sup>3</sup> was found in the cuneiform incantations.<sup>4</sup> My explanation of this euphemistic<sup>5</sup> term was adopted by Professor Zimmern<sup>6</sup> of Breslau in the first part of his *Contributions to the Study of Babylonian Religion*,<sup>7</sup> which contained an excellent interpretation of the so-called *šurpu*<sup>8</sup>-series of incantations. The second part of this valuable work, the first half of which was issued a few months ago, contains a number of cuneiform ritual texts for three classes of Babylonian priests: *barûti*, *âšîpe*, and *zammare*, that is, diviners, enchanters, and singers.

\* Note the following abbreviations: *ASKT.* = Paul Haupt, *Akkadische und Sumerische Keilschrifttexte* (Leipzig, 1881); — *AV.* = Authorized Version; — *AW.* = Friedrich Delitzsch, *Assyr. Wörterbuch* (Leipzig, 1886 ff.); — *HW.* = Friedrich Delitzsch, *Assyr. Handwörterbuch* (Leipzig, 1896); — *KAT.*<sup>2</sup> = Eberhard Schrader, *Die Keilinschriften und das Alte Testament*, second edition (Giessen, 1883); — *KB.* = E. Schrader, *Keilinschriftliche Bibliothek*, vols. i. – v. (Berlin, 1889–96); — *R.* = Sir Henry Rawlinson, *The Cuneiform Inscriptions of Western Asia* (London, 1861–91); — *RV.* = Revised Version; — *SBOT.* = Paul Haupt, *The Sacred Books of the Old Testament*, critical edition of the Hebrew Text, printed in colors, with Notes (Baltimore, 1893 ff.) and new English Translation, with Explanatory Notes and Pictorial Illustrations (New York, 1898 ff.) commonly known as *The Polychrome Bible*; — *ZA.* = *Zeitschrift für Assyriologie* (Munich, 1886 ff.); — *ZAT.* = *Zeitschrift für die Alttestamentliche Wissenschaft* (Giessen, 1881 ff.).

The specialty of the *barûti* was haruspicy, prognostication by inspection of the entrails of victims slain in sacrifice, above all hepatoscopy, divination by inspecting the liver of animals offered on the altar of the gods. This Babylonian practice is alluded to in the twenty-first chapter of the Book of the Prophet Ezekiel, containing the wild ode to the avenging sword of the Chaldeans: "A sword, a sword! Sharpened and polished! Sharpened to slay! Polished to flash forth<sup>9</sup> lightning!" *etc.*<sup>10</sup> We read there in v. <sup>26</sup>: "The King of Babylon stands at the fork of the road" to practice divination: he shakes the arrows, consults the teraphim,<sup>12</sup> inspects the liver.<sup>13</sup> In the sixth part of the *Cuneiform Texts from Babylonian Tablets etc. in the British Museum* (London, 1898) we have a photographic reproduction of an ancient Babylonian terra-cotta model of the liver of a sheep,<sup>14</sup> divided into some fifty squares for the purpose of divination.

Occasionally the Babylonian *barûti* resorted to other methods of divination, especially hydromancy, including cylicomancy and lecanomancy,<sup>15</sup> divination by means of cups or bowls: oil<sup>16</sup> was poured in a cup<sup>17</sup> filled with water or *vice versa*,<sup>18</sup> when the oil sank, reached the bottom of the cup, re-ascended, it had a special meaning; also when it remained compact, or divided itself, touched the cup on the right or left, in front or behind *etc.* Cf. in the story of Joseph, Gen. 44<sup>5</sup>: "Why have ye stolen the silver cup?"<sup>19</sup> Lo, it is the one out of which my master drinks, and with which he divines."<sup>20</sup> It is possible that the Babylonian *barûti* were authorized to interpret all omens including auguries, portents, *etc.*<sup>21</sup>

While the specialty of the *barûti* was haruspicy, above all hepatoscopy, the *âšipe*<sup>22</sup> recited incantations and performed rites of atonement, and the *zammare*<sup>23</sup> sang religious hymns. The ritual tablets for the singers will be published in the second half of the second part of Professor Zimmern's work, which will be issued in the course of this year. These ritual texts will give us a much more accurate conception of Babylonian religion than do the cuneiform hymns and incantations which have been published during the past twenty-five years. A number of these ritual tablets are incidentally referred to in Delitzsch's Assyrian dictionary; but to the majority of Assyriologists the texts, except some fragments published in the second volume of Rawlinson's *corpus inscriptionum*, have

The Babylonian *barûti* formed a special guild. No one was admitted who was not of priestly descent, of legitimate birth,<sup>24</sup> clean-limbed, without any defects of the eyes,<sup>25</sup> teeth,<sup>26</sup> or fingers.<sup>27</sup> A member of the guild whose stature and form was not perfect,<sup>28</sup> or who was suffering from a contagious skin disease,<sup>29</sup> was unfit for the priestly functions; he was still counted as one of the brethren of the craft, but was not allowed to officiate as *barû*.<sup>30</sup> The institution of the *barûti* was an old one; they are mentioned more than 2,000 years B. C. under the reign of King Hammurabi, supposed to be identical with Amraphel,<sup>31</sup> King of Shinar, in the fourteenth chapter of the Book of Genesis. Just as the Etruscan haruspices were supposed to have received their knowledge from Tages, so the art of the Babylonian *barûti* was looked upon as a special revelation of Ea,<sup>32</sup> and the origin of their priesthood was traced to the ancient mythical king of Sippar, Enmeduranki, who is evidently identical with the seventh primeval king of Berossus, Evedoranchus of Pantibibla,<sup>33</sup> and also with the Biblical Enoch,<sup>34</sup> seventh in descent from Adam, in the line of Seth.<sup>35</sup>

*Barû*, or more accurately *bârû* (for *bâri'u*) is the participle of *barû* 'to look, inspect,' originally 'to discern.'<sup>36</sup> Professor Zimmern thinks<sup>37</sup> that this Babylonian term may be concealed in the obscure **הַנְּבִי'וֹת הַשָּׁמַיִם** Is. 47<sup>18</sup> (*K'thib* **הִבְרוּ**), *AV*. 'the astrologers' (margin, 'viewers of the heavens;' *RV*. margin, 'dividers of the heavens'), LXX. οἱ ἀστρολόγοι τοῦ οὐρανοῦ, *Vulg.* *augures cæli*.<sup>38</sup> This passage is rather doubtful, but it seems to me certain that we have the name of the Babylonian diviners in Is. 44<sup>25</sup> and in Jer. 50<sup>36</sup> where the Received Text has **בְּדִים** 'liars' instead of **בְּרִים** 'diviners.'<sup>39</sup> For the Hebrew **מִפָּר** **יְהוֹלֵל** **אֶתְּוֹת בְּרִים וְקִסְמִים** in Is. 44<sup>25</sup> the *Vulg.* reads *irrita faciens signa divinatorum et ariolos in furorem vertens*;<sup>40</sup> in the same way the *Vulgate* has for **וְנִאֲלָה הַבְּדִים וְנִאֲלָה**, in Jer. 50<sup>36</sup>, *Gladius ad divinos ejus*<sup>41</sup> *qui stulti erunt*. A *Shaf'el* form of the root **בִּר** is found in Jud. 7<sup>15</sup> **וַיִּשְׁמַע גִּדְעוֹן אֶת מִסְפַּר** **וַיִּשְׁתַּחֲוֶה** **וַיִּשְׁתַּחֲוֶה**, "when Gideon heard the account

of the dream (and its interpretation) he bowed in adoration," where שִׁבְרוּ וְאֵת<sup>42</sup> probably represents a later gloss.

Before the Babylonian *bartû* rendered a decision concerning the advisability of an act to be undertaken by the enquirer, he seated himself on the *kussî da'anûti*, the seat of judgment.<sup>43</sup> His principal function is *šakānu ša ādāni*, to determine the proper time for an undertaking, and Zimmern<sup>44</sup> thinks it not impossible that the Biblical name for the Tabernacle of the Congregation (so *AV.*), or Tent of Meeting (so *RV.*), or Tent of Revelation,<sup>45</sup> Heb. אֹהֶל מוֹעֵד, may originally have denoted the tent where the proper time for an undertaking was determined; both מוֹעֵד and Assyr. *ādānu* go back to the same root.<sup>46</sup> The technical term for a favorable answer is *annu*, which corresponds to Heb. עֲנֵה 'to answer, to respond, to give a favorable reply.'<sup>47</sup> Zimmern's view that this *annu* is connected with the Assyrian demonstrative pronoun *annû* 'this' (cf. Heb. הִנֵּה) seems to me untenable.

The indication of the divine will from which an oracle is derived is termed *tertu*,<sup>48</sup> and I showed several years ago<sup>49</sup> that this word was identical with Ethiopic *temhért* 'instruction' as well as with Heb. תּוֹרָה, while Aram. אֲרִיתָא and Ethiopic *ōrīt* corresponded to the Assyrian byform of *tertu*, viz. *ūrtu*.

Both *ūrtu* and *tertu* go back to the same stem מָהַר = אָהַר.<sup>50</sup> Professor Zimmern adopts my view.<sup>51</sup> He also raises the question whether the Heb. אֲוִרִים וְחַמִּים in אֲוִרִים may not be connected with this Assyr. *ūrtu*=*tertu*. I believe, however, with Wellhausen and Schwally,<sup>52</sup> that אֲוִרִים must be combined with אָרַר 'to curse,' while חַמִּים means 'blamelessness,'<sup>53</sup> acquittal': אֲוִרִים represents the unfavorable, condemnatory answer, Assyr. *ullu*, and חַמִּים the favorable, acquitting answer, Assyr. *annu*.<sup>54</sup> In the Greek Bible we read in 1 Sam. 14<sup>41</sup>, after Jonathan's violation of Saul's taboo:<sup>55</sup> "Saul said: O Yahweh, God of Israel, why hast Thou not responded to Thy servant this day? If the guilt be in me or in my son, Jonathan, O Yahweh, God of Israel, give Urim; but if thus Thou say: It is in my people Israel, give Thummim."<sup>56</sup> Here *Thummim* corresponds to Assyr. *annu*, the favorable answer of the deity, and *Urim* to the unfavorable answer, Assyr. *ullu*,<sup>57</sup> which may be connected with the Heb. אֵלָה, 'curse': Assyr. *ullulu* means 'bound,'<sup>58</sup> just as Assyr. *arāru* means not only

'to curse' but also 'to bind';<sup>59</sup> or as Heb. **חֵבֶר** denotes both 'association' and 'enchantment.'

According to the Priestly Code (Exod. 28<sup>30</sup> Lev. 8<sup>8</sup>) the Urim and Thummim were kept in the **חֶשֶׁן מִשְׁפָּט**,<sup>60</sup> 'the breastplate of judgment,' that is, the sacred pouch or bag<sup>61</sup> worn on the breast of the high-priest. The 'sacred pouch of the mystery of heaven and earth' (Assyr. *takálta*<sup>62</sup> *ša pirišti*<sup>63</sup> *šame u erṣiti*<sup>m</sup>) plays an important part in the cuneiform ritual texts; it is repeatedly mentioned in connection with 'the tablet of the great gods.'<sup>64</sup>

Following Delitzsch<sup>65</sup> and Jensen, Professor Zimmern believes that the Hebrew term **בְּרִית** 'covenant' is identical with the Babylonian *birītu*, which is derived from the same stem as *barā* 'diviner'; **בְּרִית** seems to be a Babylonian loan-word, just as **תּוֹרָה**,<sup>66</sup> and the original meaning of **בְּרִית** may have been 'oracle.' When Yahweh made a covenant with Abraham, promising to his descendants the whole land of Palestine from the Stream of Muṣr<sup>67</sup> to the Euphrates, he told him to take a heifer,<sup>68</sup> a she-goat, and a ram, each of them three years old, also a turtle dove and a young pigeon. These were to be divided in two, except the birds,<sup>69</sup> and the half of each placed against the other.<sup>70</sup> A similar ceremony is mentioned in the so-called Cuthean Legend of Creation:<sup>71</sup> before setting out on his campaign the king enquires of the gods; fourteen male lambs are placed in two rows opposite each other,<sup>72</sup> evidently for the purpose of inspecting the intestines of the victims, in order to obtain oracles<sup>73</sup> concerning the expedition.

In Lev. 24<sup>5</sup> we read that twelve cakes are to be baked of fine flour and set before Yahweh, in two piles, upon the table of pure gold.<sup>74</sup> In the Old Testament it is nowhere stated<sup>75</sup> that this 'showbread' was unleavened,<sup>76</sup> but we know that according to the later custom these cakes were made without leaven.<sup>77</sup> In the Babylonian ritual one,<sup>78</sup> or three, or six dozens<sup>79</sup> of showbreads were laid before the deity, and it is expressly stated that these cakes are to be unleavened, Assyr. *mutqu*,<sup>80</sup> in fact, *mutqu* is given in the cuneiform vocabularies<sup>81</sup> as the equivalent of *akal páni* 'showbread' Heb. **לֶחֶם פָּנִים**.<sup>82</sup>

According to Deut. 18<sup>3</sup> the offerer had to give<sup>83</sup> the sacrificer the shoulder,<sup>84</sup> the jowls, and the rennet<sup>85</sup> stomach, *i. e.*

the fourth or digestive stomach of a ruminant, the abomasum, not the omasum<sup>85</sup> or third division of the stomach. The rennet stomach was a favorite dish at Athens.<sup>86</sup> Stomach and head are still the butcher's fee in Arabia.<sup>87</sup> The shoulder<sup>88</sup> probably refers to the right shoulder<sup>89</sup> (Assyr. *imittu*). This Deuteronomic regulation is at variance with the Priestly Code<sup>90</sup> which prescribes the brisket and the right thigh<sup>91</sup> as the priest's due at a sacrificial meal.

According to the famous stone tablet<sup>92</sup> of the Babylonian King Nabû-pal-iddin (the contemporary of King Assur-nâçir-pal of Assyria, B.C. 884-860) the priests of the temple of the Sun-god at Sippar were entitled to the loins,<sup>93</sup> the hide,<sup>94</sup> the rump,<sup>95</sup> the tendons,<sup>96</sup> half<sup>97</sup> of the abdominal viscera<sup>98</sup> as well as of the thoracic viscera,<sup>99</sup> two of the legs,<sup>100</sup> and a pot of broth.<sup>101</sup> In the cuneiform ritual texts published by Professor Zimmern the *imittu* or 'right hand' (יְמִינִת) is often mentioned.<sup>102</sup> This can hardly mean the right thigh, as Zimmern translates, but must denote the right shoulder.<sup>99</sup> In connection with the *imittu* we often find *xinçâ*, *šume*, occasionally with the addition of *silqu*.<sup>103</sup> These terms have not been explained by Professor Zimmern, nor are they given in Delitzsch's dictionary; but it seems to me that *xinçâ* (dual)<sup>104</sup> corresponds to Heb. חֲלָצִים 'loins,' in Biblical Aramaic חֲרָצָא, and in Syriac ܫܠܐ, while *šume* and *silqu*<sup>105</sup> mean 'roasted meat' and 'boiled meat' respectively, in Arabic لحم مشوي and لحم مسلوق (Heb. בָּשָׂר מְשֻׁל and בָּשָׂר מְבוּשָׁל). Assyr *šumû*<sup>107</sup> appears in Syriac as ܫܡܐ 'burnt-offering' or 'sweet smoke.' In Ethiopic we have *šaw'a*<sup>108</sup> 'to sacrifice,' and the word ܫܗ 'sheep,'<sup>109</sup> and even ܫ 'present,'<sup>110</sup> may go back to the same root. *Silqu* seems to be connected with the stem ܫܠܩ which means not only 'to cut up,'<sup>111</sup> but also 'to boil,'<sup>112</sup> just as ܫܠܬ means (in Hebrew) 'to slaughter,' and (in Arabic) 'to cook.'

It is stated repeatedly in the cuneiform ritual texts that the sacrificial animal must be without blemish (Assyr. *šalmu*, Arab. سالم).<sup>113</sup> In another passage we are told that the offering of a great man (Assyr. *rubû*) is different from the offering of a humble man (*muškînu*)<sup>114</sup> just as we read in the Book of Leviticus: "If the means of the offerer do not suffice for a

lamb, he may bring two turtle doves or two young pigeons ; and if this be too much for him, one tenth ephah of flour.”<sup>115</sup>

Before the appearance of the second half of Professor Zimmermann's book, which will contain the conclusion of the ritual texts for the Babylonian enchanter, I must refrain from discussing the functions of the *āšipe*. As stated above, their specialty was incantation and expiation. The latter is called *kuppuru* in Assyrian, which is, of course, identical with the technical term for ‘atonement’ in the Priestly Code, כִּפָּר. The original meaning of this stem seems to be ‘to wipe off,’ not ‘to cover,’ as Albrecht Ritschl supposed in his famous dogmatic work on *The Christian Doctrine of Justification and Atonement*.<sup>116</sup> Ritschl's knowledge of Semitic was, according to Lagarde's *Mittheilungen*, somewhat inadequate. The mere fact that the government appointed Ritschl official Examiner in Hebrew proves that he did not know much about it.<sup>117</sup>

In one of the ritual tablets for the enchanter or atoner it is stated that a lamb is to be sacrificed at the gate of the palace, and the blood of this lamb is to be put on the lintels, on the figures flanking the entrances, and on the doorposts at the right and left.<sup>118</sup>

It is true a good many of the so-called religious rites practiced by the priests remind us of the familiar story of the old lady who followed a bishop around and was confirmed a number of times because she had found it good for rheumatism.<sup>119</sup> Nevertheless I believe that the elaborate priestly ritual as we find it in the Priestly Code is influenced by Babylonian institutions. The comparative study of the ante-Islamic religion of the Arabs undoubtedly throws much light on certain forms of ancient Israelitish worship ; but if we want to trace the origin of the later Jewish ceremonial of the Priestly Code, we must look for it in the cuneiform ritual texts of the Assyro-Babylonians.<sup>120</sup>



## NOTES.

<sup>1</sup> See *Journal of the American Oriental Society*, vol. xvi. p. ciii.

<sup>2</sup> I stated that more than thirteen years ago in *Hebraica*, vol. iii. p. 109, note 5; contrast Dillmann-Ryssel's commentary on Exodus and Leviticus (Leipzig, 1897), p. 428. Note Mark 7<sup>11</sup>: κορβάν ὃ ἐστὶ δῶρον. The word *qorbân* is not derived from the stem *qarâbu* 'to approach,' but from *karâbu* = בָּרַךְ 'to bless' (*HW.* 351<sup>b</sup>); cf. בִּרְכָה 2 Kgs. 5<sup>15</sup>. The ק in קָרְבָן is due to the influence of the *u*-vowel in *kurbânû*; cf. below, note 40. For the transposition in *karâbu* = *barâku* compare Ethiopic *mêhra* = *rahîma* (*ZDMG.* xxxiv. 759).

<sup>3</sup> Lev. 4<sup>12</sup> 6<sup>11</sup>; contrast מְקוֹם טָמֵא Lev. 14<sup>41. 45</sup>.

<sup>4</sup> 4 R<sup>2</sup> 8<sup>48</sup>, 14, No. 2, rev. 2.

<sup>5</sup> For euphemisms in Semitic cf. the *Johns Hopkins Contributions to Assyriology and Comparative Semitic Grammar*, edited by Friedrich Delitzsch and Paul Haupt (*Beiträge zur Assyriologie*), vol. iii. p. 577, ll. 26 ff. and the introduction to Dr. Karl J. Grimm's thesis on *Euphemistic Liturgical Appendixes in the Old Testament* (Baltimore, 1900).

<sup>6</sup> Cf. *op. cit.*, p. 33, n. 4; p. 59, l. 165; Dillmann-Ryssel, *Exod. und Lev.*, p. 464. Delitzsch in his *Assyr. Handwörterbuch* (*HW.*) refers for *ašru ellu* 'clean place' to his great *Assyr. Wörterbuch* (*AW.*); unfortunately the fourth part of this thesaurus, which will contain the article *ellu*, has as yet not been issued.

<sup>7</sup> *Beiträge zur Kenntniss der babylonischen Religion* (Leipzig, 1896), being vol. xii. of the *Assyriologische Bibliothek*, edited by Friedrich Delitzsch and Paul Haupt. Cf. L. W. King's review in *The American Journal of Semitic Languages*, vol. xiii. pp. 142 ff.

<sup>8</sup> That is, 'burning' (שָׂרַף), referring to certain symbolic rites in connection with the incantations. Another series of incantations is called *maqlâ* (cf. Jer. 29<sup>22</sup> יִשְׁמַךְ יְהוָה כְּצִדְקִיהוּ וּכְאֶחָב אֲשֶׁר קָלָם מֶלֶךְ בָּבֶל באשׁ); see Knut L. Tallquist, *Die assyrische Beschwörungsserie Maqlâ* (*Acta Societatis Scientiarum Fennica*, Tom. xx. No. 6; 1894) p. 23.

<sup>9</sup> Instead of לְמַעַן הִיא־לָהּ בָּרַךְ of the Received Text we must read, with Cornill, לְמַעַן הָיָה לָהּ בָּרַךְ; the Peshita renders וְתִבְרַךְ; the Vulgate, *ut splendeat, limatus est*; Cornill's emendation has been adopted by Orelli, Bertholet, and Toy.

<sup>10</sup> See Professor Toy's new English translation of Ezekiel in *SBOT*. (New York, 1899), pp. 34 and 137, and his critical notes on the Hebrew text (Baltimore, 1899), p. 73, ll. 39 ff.

<sup>11</sup> The following בְּרָאשׁ שְׁנֵי הַדְּרָכִים 'at the head of the two roads' in the Received Text is a gloss on the preceding אִם הַדֶּרֶךְ (Arab. مَفْرَقَة *māfrique*; in Rabbinical Hebrew the part of the lung from which the lobes of the lung (אוֹנִי רִיאה) branch off is called אִם 'mother'). Cf. the Latin epithet of Hecate: *Trivia*, Greek τριπόδις.

<sup>12</sup> For תרפים, probably 'ancestral image,' see H. P. Smith on 1 Sam. 19<sup>13</sup>. In the glossary appended to Kautzsch's *Textbibel* (Freiburg i. B. 1899) *Teraphim* is supposed to denote in that passage an image of Yahweh. The plural seems to be amplificative; cf. the references in Toy's critical notes on Ezekiel, p. 87, l. 4.

<sup>13</sup> כי עמר מלך בבל על אם הדרך לקסם קסם קלקל בחצים. שאל בתרפים ראה בכבד.—Hugo Grotius remarks in his *Annotaciones in Vetus Testamentum*, on Ezek. 21<sup>21</sup> (Heb. <sup>26</sup>): *Nec dubitandum puto quin artes illæ a Chaldæis ad Lydos, a Lydis ad Hetruscos venerint.* Diod. Sic. ii, 29 says of the Chaldeans:—ἀντέχονται δ' ἐπὶ πολὺ καὶ μαντικῆς, ποιούμενοι προρρήσεις περὶ τῶν μελλόντων, καὶ τῶν μὲν καθαρμοῖς, τῶν δὲ θυσίαις, τῶν δ' ἄλλαις τισὶν ἐπιφθὰς ἀποτροπὰς κακῶν καὶ τελειώσεις ἀγαθῶν πειρώνται πορίζειν. εὐπειρίαν δ' ἔχουσι καὶ τῆς διὰ τῶν οἰωνῶν μαντικῆς, ἐνυπνίων τε καὶ τεράτων ἐξηγήσεις ἀποφαίνονται. οὐκ ἀσέφως δὲ ποιῶνται καὶ τὰ περὶ τῆν ἱεροσκοπίαν ἄκρως ἐπιτυγχάνειν νομίζοντες. Diodorus speaks only of *ἱεροσκοπία* in general, and does not refer especially to *ἡπατσκοπία*, just as the Vulgate has *exta consulti* for the Hebrew ראה בכבד, while the LXX. renders ἡπατσκοπήσασθαι.

<sup>14</sup> Not a human liver, as stated in Dr. Budge's prefatory note prefixed to the volume; cf. Dr. A. Boissier's interesting *Note sur un monument babylonien se rapportant à l'Extispicine* (Geneva, 1899), p. 3.

<sup>15</sup> ἰδρομαντεία, κολικομαντεία, λεκανομαντεία (or λεκανοσκοπία). Franz Delitzsch in his commentary on Genesis, fourth edition, p. 479, writes *λεκανομαντεία*, and this mistake is reproduced in his *Neuer Commentar über die Genesis* (Leipzig, 1887), p. 483, as well as in Strack's commentary (München, 1894), p. 136. For *hydromantia*, cf. Pliny xxxvii, 192: *Anancitide in hydromantia dicunt evocari imagines deorum, synochitide teneri umbras inferorum evocatas, etc.* Strabo, § 762 says: παρὰ τοῖς Πέρσαις οἱ μάγοι καὶ νεκρομάντεις καὶ ἐτι οἱ λεγόμενοι λεκανομάντεις καὶ ἰδρομάντεις, παρὰ δὲ τοῖς Ἀσσυρίοις οἱ Χαλδαῖοι, παρὰ δὲ τοῖς Ῥωμαίοις οἱ Τυρρηγνικοὶ οἰωνοσκόποι. τοιοῦτος δὲ τις ἦν καὶ ὁ Μωσῆς καὶ οἱ διαδεξάμενοι ἐκείνον, τὰς μὲν ἀρχὰς λαβόντες οὐ φάβλας ἐκτραπόμενοι δ' ἐπὶ τὸ χεῖρον.

<sup>16</sup> Assyr. *šamnu*.

<sup>17</sup> Assyr. *kāsu*, Aram. כָּס, Heb. כּוֹס.

<sup>18</sup> Assyr. *me ana šamni innadū*.

<sup>19</sup> למה וגנבתם את גביע הכסף; so we must supply, with Kautzsch's *Textbibel* (Freiburg i. B., 1899) following LXX., ἵνα τί ἐκλέψατέ μου τὸ κόνδυ τὸ ἀργυροῦν. The words might be omitted if they were spoken after the cup had been found in Benjamin's bag; but in their present connection they are indispensable; contrast Ball *ad loc.*

<sup>20</sup> Heb. הלוא זה אשר ישתה אדני בו והוא נחש ינחש בו.

<sup>21</sup> The Assyrian name for astrologer is *kaldū*, and the interpreter of dreams is called *šā'ilu*. According to Professor Jastrow at the Oriental Congress held at Rome in Oct., 1899, הַשְׂאֵלְתִּיהוּ in 1 Sam. 1<sup>28</sup>, is a denominative verb derived from this noun *šā'ilu*; השאלתיהו ליהוה means, accord-

ing to Professor Jastrow, 'I have dedicated him as a priest to Yahweh,' See *Bulletins of the Congress*, No. 9, p. 15, and the present number of this JOURNAL, p. 82 sq.

<sup>22</sup> The stem of *āšipu* is **ושף** (so Prætorius in *Literaturblatt für orientalische Philologie*, 1884, p. 197), cf. *šiptu* (constr. *šipat*) 'incantation'; initial **י** appears in Assyrian as **א**; see my *Sumerische Familiengesetze* (Leipzig, 1879), p. 48, n. 3; Delitzsch, *Assyr. Grammar*, § 41; *Assyr. Handwörterbuch*, p. 247. Heb. **אִשְׁפִּים** (Dan. 1<sup>20</sup> 2<sup>2</sup>) and Aramaic **אִשְׁפִּין** (Syr. *āššāfā* or *āššāfā*) are Babylonian loan-words.

<sup>23</sup> Heb. **מִשְׁרָרִים**, fem. **מִשְׁרָרוֹת**.

<sup>24</sup> Assy. *ša zerušu ellu*, not 'noble' as Zimmern (*op. cit.*, p. 87, n. 6; p. 119, l. 30) translates. Cf. Lev. 21<sup>14</sup> and Canon Driver's new English translation of Leviticus in *SBOT.*, p. 91.

<sup>25</sup> Assy. *zaqtu enā*, literally, 'starräugig,' that is, 'staaräugig, affected with cataract'; cf. English 'to stare, star-blind,' etc. (Heb. **קָמוּ עֵינָיו** 1 Kgs. 14<sup>4</sup>; **וְעֵינָיו קָמָה** 1 Sam. 4<sup>15</sup>; see also Professor Macdonald's note in vol. xiv. of this JOURNAL, 1895, p. 57). The Vulgate renders the Heb. **תִּבְלָל בְּעֵינוֹ**, Lev. 21<sup>20</sup>: *albuginem habens in oculo*; the Peshita has

**סִבְלָלָהּ בְּעֵינָהּ**; cf. Tob. 2<sup>10</sup>. LXX. renders in Lev. 21<sup>20</sup> *πῖλλος τοὺς ὀφθαλμοὺς*, which means, according to Hesychrius, *μαδαρὸς καὶ λελεπισμένος τοὺς ὀφθαλμοὺς*. *Albugo* denotes not only 'white spot' but also 'white scales'; Pliny speaks of *albugines capitis*. In Arabic, 'cataract' is called **بَيَاضَةُ فِي الْعَيْنِ** 'whiteness in the eye.' For **תִּבְלָל** cf. Wetzstein's remark in Delitzsch's commentary on Isaiah, 4<sup>th</sup> ed., p. 336, n. 2. The rendering 'blear-eyed' (see vol. xvii of this JOURNAL, p. 160 below) is very uncertain. Zimmern translates *zaqtu enā*: 'cross-eyed,' but this is undoubtedly wrong.

<sup>26</sup> Assy. *xepā šinnā*; cf. Zimmern, *op. cit.*, p. 97, n. ζ; p. 119, l. 31.

<sup>27</sup> Assy. *ša ubānšu nagpat*; Zimmern, *op. cit.*, p. 97, l. 5; p. 119, l. 31.

<sup>28</sup> Assy. *ša ina qūmti u ina minātišu lā šuklulu* (Zimmern, *op. cit.*, p. 119, l. 28). We must, of course, read, with Jensen, *qūmtu* (Heb. **קֹמָה** 1 Sam.

16<sup>7</sup>, Arab. **قَامَة** *qāme* or **قَوْمَة** *qaume*, Syr. **ܩܡܬܐ** instead of *gattu* (Delitzsch, *Handwörterbuch*, p. 207<sup>b</sup>); *qūmtu* corresponds to **קֹמָה**, while *mināti* is the equivalent of Heb. **מִינָה**. *Mināti* is the plural of Heb. **מִין**

'species' (cf. **תְּמִינָה**); it has no connection with *mīnu* (= *minyū*) 'number,' Aram. **מִנָּן**; cf. *Journal of the American Oriental Society*, vol. xiii. p. ccxliii, n. 14; *Johns Hopkins University Circulars*, Feb. 1889, vol. viii, No. 69, p. 17<sup>b</sup>; *Beitr. zur Assyriol.* i, 124; contrast Delitzsch, *Prolegomena* (Leipzig, 1886), p. 143; *Handwörterbuch*, p. 417<sup>b</sup>.

<sup>29</sup> Not 'leprosy,' as Zimmern translates. It might be well to state in this connection that 'leprosy' in the Bible is a generic name for a variety of

skin diseases including *psoriasis*, *scabies*, and *lues venerea*, also *leucoderma* or albinism (Lev. 13<sup>13</sup>), etc. There is no evidence that the various features of cutaneous affections described in the thirteenth chapter of Leviticus refer to true leprosy (*Lepra Arabum* or *Elephantiasis Gracorum*); cf. Mr. Clifton H. Levy's abstract of my lecture on "Medical and Hygienic Features of the Bible," in *The Independent*, New York, July 13, 1899, p. 1907<sup>a</sup>; and the synopsis of my paper on "The Sanitary Basis of the Mosaic Ritual" in the *Bulletins of the Twelfth Oriental Congress* (Rome, 1899), No. 13, p. 7; also critical notes on Numbers 6<sup>13</sup> in *SBOT*.

<sup>30</sup> Cf. Zimmern, *op. cit.*, p. 119 below, note *i* and Lev. 21<sup>22</sup>, 6<sup>18 29</sup>; Num. 18<sup>19</sup>.

<sup>31</sup> See Cheyne-Black's *Encyclopædia Biblica*, s. v. "Amraphel."

<sup>32</sup> Cf. Jastrow, *Religion of Babylonia and Assyria* (Boston, 1898), p. 62.

<sup>33</sup> Εὐεδύραχος ἐκ Παντιβίβλων; cf. Delitzsch, *Wo lag das Paradies* (Leipzig, 1881), p. 149. Sumerian *En-me-dur-an-ki* was pronounced *Eveduranki*. For the assimilation of the *n* to the following *m*, see Haupt, *Die akkad. Sprache* (Berlin, 1883), p. 8; and for the change of *m* and *v*, *ibid.*, p. 6; cf. *Zeitschrift für Assyriologie*, vol. ii (1887), pp. 263, 265 ff. and Zimmern, *op. cit.*, p. 116, note *a*; p. 119, l. 23; see also Bloomfield's paper on the correlation of *v* and *m* in Vedic and later Sanskrit in the *Journal of the American Oriental Society*, vol. xiii, p. xcvi.

<sup>34</sup> Gen. 5<sup>18-24</sup>. Cf. Haupt, *Der keilinschriftliche Sintfluthbericht* (Leipzig, 1881), p. 28, n. 28; Alfred Jeremias, *Isdubar-Nimrod* (Leipzig, 1891), p. 37.

<sup>35</sup> Cf. Jude 14: ἐβδόμος ἀπὸ Ἀδὰμ Ἐνὼχ, *zauē'ētā sabbē emna Adām*, Enoch 60<sup>8</sup>; *ibid.* 93<sup>3</sup>, *ana sabbē' tauladkū baqadāmīt sanbat*. Cf. R. H. Charles's articles on the Ethiopic Book of Enoch and the Book of the Secrets of Enoch, in Hastings's *Dictionary of the Bible*, and G. Beer's new translation of the book in Kautzsch's *Apokryphen und Pseudepigraphen des Alten Testaments* (Freiburg i. B., 1899).

<sup>36</sup> Cf. Heb. בֵּין 'between' and תְּבוּנָה, בִּינָה 'discrimination, discernment, insight.' Assy. *ina berišunu* means 'between them, among them, in the midst of them'; see *Beiträge zur Assyriologie*, vol. i. p. 160, n.

\*\* The Assyrian stem ברא or ברי 'to discern,' must be connected with the Hebrew stem בַּר, e. g. Ezek. 20<sup>38</sup> וְכָרוּתִי מֵכֶם הַמֵּרְדִּים

וְהַפְּוִשְׁעִים, Targ. ואפריש 'I will separate, sever,' but LXX. ἐλέγξω,

Vulg. *eligam*, Pesh. סִלַּח (cf. the passive participle בְּרוּרִים 'selected,'

1 Chr. 7<sup>40</sup> 9<sup>22</sup> 16<sup>41</sup>; fem. בְּרוּרָה 'select, choice,' Neh. 5<sup>18</sup>). It is there-

fore not necessary to read in 1 Sam. 17<sup>8</sup>, with Weir-Driver; Kittel-Kautzsch, Budde, Löhr, H. P. Smith (cf. Zimmern, *op. cit.*, p. 90, n. 6), בָּחַר (so Targ.) instead of the received בָּרַךְ (so Thenius, Wellhausen,

Siegfried-Stade, Grätz), following LXX. ἐκλέξασθε, Vulg. *eligite*, Pesh.

בָּחַ, and the parallel passages 1 Kgs. 18<sup>25</sup> Josh. 24<sup>15</sup> 2 Sam. 24<sup>12</sup>. For the infinitive לְבָרַךְ in Eccl. 3<sup>18</sup> (Ges.-Kautzsch, § 67, p) LXX. has

ὅτι διακρίνει αὐτοὺς (ὁ θεός), Vulgate *ut probaret eos (Deus)*, Pesh. **ܕܢܐܝܢܐ** (cf. Euringer *ad loc.*). In Ethiopic **ברר** means 'to penetrate.'

It is not impossible that **בחר** is a secondary development of the root **בר**, just as **ירחף** in Deut. 32<sup>11</sup> and **מרחפת** in Gen. 1<sup>2</sup> must be con-

nected with Arabic **رَفَّ**, **رَفَرَفَ**, *raffa, rafrafa* (= **بسط جناحيه**) 'to expand and flap the wings;' see my remarks in *Hebraica*, i. 178, n. 4; *Beitr. z. Assyriol.* i. 166; iii. 580, l. 35. In the same way **בחן** (cf. Arabic **حَنَّ** =

**בּוּר**) may be a secondary development of **בן**, **בין**. Cf. also Arab. **لَبَّرَ** (بَار فلانا اذا اختبره) 'to test, to examine' in Eccl. 9<sup>1</sup>, Targ. **לבלוש**, Vulg. *ut curiose intelligerem*;

it is by no means necessary to read (with LXX. *καὶ καρδία μου σίμπαν ἰδὼν τοῦτο* and Pesh. **ܠܒܠܫ**) **ולבי ראה** (cf. Euringer *ad loc.*). Another secondary stem derived from the same root **בר** is the *Piel* **בִּאֵר**

'to make plain,' in Deut. 1<sup>5</sup> **הואיל משה בִּאֵר את התורה הזאת** (*AV*. 'began to declare this law,' *i. e.* 'to make clear, expound'); 27<sup>8</sup> **(וכתבת על האבנים את כל דברי התורה הזאת בִּאֵר היטב)**;

Hab. 2<sup>9</sup> **כתב חזון וּבִאֵר על הלוחות למען ירוין קורא בו** 'write, the vision plainly on tablets so that it may be read fluently'). Barth's combination of Heb. **בִּאֵר** with Arab. **عَبَّرَ** is, of course, impossible. **عَبَّرَ**

means originally, like Heb. **העביר**, 'to transfer,' then 'to translate, interpret, explain' (cf. German *übertragen, übersetzen*). The use of the preposition **עַן** in connection with **عَبَّرَ** makes this perfectly plain

**عَبَّرَ عَنْهُ غَيْرُهُ اذا اعرّب عنه عَبَّرَ عَمَّا فِي نَفْسِهِ اذا اعرّب اى** **اعرب الشيء اذا ابانه** 'to make plain' **اعرب** (بيتن). The synonym **اعرب** 'to speak plain Arabic' **اعبر**, influenced by **اعرب** 'to speak plain Arabic' (cf. the German phrase *mit Jemand Deutsch reden* or 'to talk plain English' etc.

<sup>31</sup> *Op. cit.*, p. 85, n. 8.

<sup>38</sup> For the Heb. **ויושיעך הברוי שמים החיים בכוכבים** the Peshita reads **ܕܢܚܝܬܝܢ ܕܚܝܬܝܢ ܕܫܡܝܐ ܕܚܝܬܝܢ ܕܚܝܬܝܢ ܕܚܝܬܝܢ** 'Let the Chaldeans who gaze at the heaven and the stars save thee,' Targ. **דהוו מסכן** (סכני) 'who observe' **חזן שמיא חזן בכוכביא**

zodiac and gaze at the stars.' Hitzig, in his commentary on Isaiah (Heidelberg, 1833), suggested **חברי שמים** *die Himmelskundigen*, who have a knowledge of the heavens (in Kautzsch's *Textbibel: die des Himmels kundig sind*) from **חבר** = Arab. **خبير** (*cf.* Arab. **بالفلك** 'astronomer'). In his commentary on Daniel (Leipzig, 1850), p. 29 below, Hitzig proposed to read **הַבְּרִי**, perf. *Hif.* of **ברר**, *cf.* **לְבָרַם** Eccl. 3<sup>18</sup> and above, note 36; see also Hitzig's *Psalmen*, vol. ii. (Leipzig, 1865), p. 415 (*ad* Ps. 139<sup>3</sup>). The omission of the relative pronoun before **הַבְּרִי** would, however, be rather harsh, and it would be better to read **הַבְּרִי** as perfect *Qal* of **ברר** or **ברה**, with the prefixed article as relative pronoun as in Josh. 10<sup>24</sup> (E<sup>2</sup>) **אנשי המלחמה ההלכו אתו**; *cf.* Ges.-Kautzsch, § 138, p; König, *Syntax*, § 52; Reckendorf, *Die syntaktischen Verhältnisse des Arabischen* (Leyden, 1898), § 192; Wright-de Goeje<sup>3</sup> vol. i. p. 269, D **شاكراً على البعء**, 'grateful for what he has,' lit. 'for the with him,' instead of **شاكراً على (الذي معه)**. This is preferable to transposing **מֵאֲשֶׁר** and reading **יעמדוֹנא ווישיעך מֵאֲשֶׁר הברו שמים החזים בכוכבים מִדֶּלֶת הארץ מֵאֲשֶׁר** (*cf.* Jer. 40<sup>1</sup>: **מועדים לחרשים יבאו עליך**; **מִדֶּלֶת הארץ מֵאֲשֶׁר**). For the use of the Hebrew article as a relative see also D. B. Macdonald's note in *The American Journal of Semitic Languages*, vol. xiii. p. 213.

It is, of course, impossible to take (with Gesenius, *Lehrgebäude*, § 126<sup>2</sup>) **הַבְּרִי** as a construct state in *û*; nor is there a plural in *û* in Assyrian (against my *Sumer. Familiengesetze*, p. 23, n. 5 and Delitzsch's *Assyr. Grammar*, § 67, 5); Assyr. *parçu reštûtu* must be explained as a compound like **שיר המעלה** for **שיר המעלות** (*Hebraica*, ii. 98, n. 2; xi. 19. 27) or **בית אבות** (Ges.-Kautzsch, § 124, n). The pointing **הַבְּרִי** is not so radical an emendation as the substitution of **גִּזְרִי** (*cf.* Aram. **גִּזְרִין** Dan. 2<sup>27</sup> 4<sup>4</sup> 5<sup>11</sup> and the Heb. verb **גזר** 'to cut up, divide,' 1 Kgs. 3<sup>25</sup> 26; Ps. 136<sup>13</sup>) or **תכני** (*cf.* **תכן רוחות** Prov. 16<sup>2</sup>; **תוכן לבות** Prov. 21<sup>2</sup> 24<sup>12</sup>, parallel to **נִצֵּר נפשך**, Vulg. *inspector cordis* = *servator animæ*, Targ. **באקי**, Pesh. **عاقب**), although **תוכן** is used in modern Hebrew for 'astronomer.' **החזים הברו שמים** evidently refers to the 'astronomers' Arabic **الحازم عارف بعلم الفلك والنجوم** or **خبير بالفلك** and **בכוכבים** to the 'astrologers' (Arab. **منجم**, Syr. **ܡܢܟܡܐ**). For the Babylonian calculations of the new moon, etc., *cf.* *Die babylonische*

*Mondrechnung* by F. X. Kugler, S. J. (Freiberg i. B., 1900). A combination of **הברו** with Arab. **قطعه** 'cut into large pieces' **قطعا** (**קטעא**) is impossible (against Gesenius, *Jesaia*, vol. ii. p. 554; Delitzsch, *Jesaia*<sup>4</sup>, p. 475); nor can **הברי** or **חברי** be combined with Arab. **خبر** 'to know.' It will therefore be best to read **הברו שמים** 'who observe the heaven.'

<sup>39</sup> For the frequent confusion of **ך** and **ר** see notes on the English translation of Joshua in *SBOT*. (New York, 1899), p. 63, l. 27. In the same way we should, perhaps, read **ברין** instead of the Targumic **ברין**, **בירין**. The corruption may have been intentional, to assimilate the word to **ברא** 'liar.'

<sup>40</sup> The Targ. renders **מבטל אותות בידין**, Pesh. **ܡܒܬܠ ܐܘܬܘܬ ܒܝܕܝܢ**, *i. e.*, 'enchanters, necromancers'; cf. Roediger's *Chrestom. Syr.*<sup>3</sup> s. v. **ܐܬܝܢ**; Lagarde, *Nominalbildung*, p. III, l. 17 (*Register und Nachträge*, p. 65); Schwally in Stade's *ZAT.* xi. 179. The cuneiform prototype of the Babylonian word *sakxûpas* has as yet not been discovered, but **ܐܬܝܢ** (cf. Targ. **דכירתא, דכורותא; זכורותא, זכורו**; see Dalman's *Wörterbuch*) is evidently derived from Assy. *nîš ili zakûru* 'to pronounce the name of a god, to swear'; cf. Zimmern, *op. cit.*, p. 55 (*Surpu*, iii. 14). Delitzsch's Assyrian dictionary gives this verb under **סקר**; *isqur*, however, is nothing but phonetic spelling for *izkur*: the *s* is due to partial assimilation of the *z* to the following *k*, and the *q* instead of *k* to the following *u*-vowel; cf. my *ASKT.* 50, 19. 22. 25. 28, see also *Beitr. z. Assyriol.*, i. 76, n. 2 and above, note 2. For *nîšu* (= Heb. **נִשָּׂא**, Syr. **ܢܝܫܐ** and **ܢܝܫܐ**) see my remarks in the critical notes on Ezekiel, p. 82, l. 24, and for the partial assimilation *ibid.*, p. 67, l. 13; Isaiah, p. 152, l. 39. Cf. below, notes 60 and 120. Delitzsch's Assyrian dictionary gives *nîšu* (*i. e.* the form *qitl* of **ܢܝܫܐ**) on p. 482<sup>b</sup>.

<sup>41</sup> The Peshita reads **ܫܡܥܐ ܕܠܥܝܪܐ ܥܠ ܩܫܡܗܐ** (Targ. **על קסמהא**). In the LXX. we must insert, with Theodotion, at the beginning of v. <sup>36</sup>: *μάγειραν ἐπὶ τὰ μαντεῖα* (or *τοὺς μάντεις*) *αὐτῆς, καὶ ἐξαρθήσεται* (or *ἐξαρθήσονται*). This clause was omitted in LXX. owing to the similarity of *τοὺς μάντεις* and *τοὺς μαχητάς*. It was probably added in the margin and crept in afterwards, in its corrupt form *μάγειραν ἐπὶ τοὺς μαχητάς αὐτῶν*, into the text at the beginning of v. <sup>37</sup>. This doublet in v. <sup>37</sup> is not "an accidental repetition from the similar words of v. <sup>36</sup>" (so Streane, *The Double Text of Jeremiah*, Cambridge, 1896, p. 292) but the misplaced corrupt remnant of the original clause at the beginning of v. <sup>36</sup>. For **ברים** (read **ברים**) = *μαντεῖα* cf. Is. 16<sup>6</sup> where

LXX. has οὐχ οὕτως ἡ παντρεία σου for the Heb. לֹא-כֵן בְּדִין, while Pesh. reads אֲנִי הֵכַן מִלְכָּה חֲכָמָה מִלְכָּה חֲכָמָה. Aquila has in Jer. 50<sup>86</sup>, πρὸς τοὺς ἐκλεκτούς, which is an additional confirmation of the reading כְּרִים with ר.

<sup>42</sup> Barth's combination of this שָׁבַר with פִּשָּׁר (Targ. has וִית פִּשְׁרִיהּ, Pesh. פִּשְׁרָהּ for the Hebrew וְאֵת שִׁבְרוֹ) is impossible; šabrū 'visionary, dreamer,' and pašāru 'to interpret' (Haupt, *ASKT.* p. 205, No. 27; *Nimr. Ep.* 50, 210; 6, 44; *ZA.* iv. 26, l. 38) occur in Assyrian side by side; cf. *HW.* 639<sup>b</sup>, 549<sup>b</sup>, 183<sup>a</sup>. In l. 196 of the cuneiform account of the Deluge (Haupt, *Nimrod Ep.*, p. 142) we read *Atra-xasis šunāta ušabrīšū-ma pirišti ilāni išmī* 'I caused Atra-xasis to see dreams, so he heard the decision of the gods;' see Haupt in Schrader's *KAT.*<sup>2</sup> 78, 28; Guyard, *Notes de lexicographie assyrienne* (Paris, 1883), p. 77; Zimmern in Gunkel's *Schöpfung und Chaos* (Göttingen, 1895), p. 428. *Bire abre-ma* means 'I saw visions,' (Aram. חִזָּה הָיִית חֲזוֹן, Heb. וַאֲרָאָה חֲזִיוֹנוֹת or וַאֲרָאָה חֲזוֹן, or חֲזוֹן נִרְאָה אֵלַי) and *tabrīt mūši* corresponds to דִּי חֲזוֹן לִילִיָּא Dan. 2<sup>19</sup> or עִם לִילִיָּא Dan. 7<sup>2</sup> (cf. vv. 7. 13); Heb. חֲלוֹם לִילָה Job. 33<sup>15</sup>. For šuttu, pl. šunāti 'dream,' cf. Arab. منام 'dream;' see also critical notes on Daniel, p. 15, l. 52. In Assyrian, šuttu 'dream' is differentiated from šittu (שִׁנָּה) 'sleep;' see *HW.* 246<sup>b</sup>. For the name *Atra-xasis* or *Xasis-atra* = Ἐξισονθραξ, see my remarks in the *Journal of the American Oriental Society*, vol. xvi. p. cxi. and the *Bulletins of the Twelfth International Oriental Congress* (Rome, 1899), No. 18, p. 11. The relation of פִּשָּׁר Eccl. 8<sup>1</sup> and פִּתְרוֹן (Gen. 40<sup>5. 8. 12. 18</sup> 41<sup>11</sup>) to Assyrian pašāru is discussed in *Beitr. z. Assyrl.* vol. i. p. 181, n. 2; see also below, note 116, as well as critical notes on Ezekiel, p. 86, l. 14; and for מִמְּשַׁח colossus in Ezek. 28<sup>14</sup> cf. מִשְׁחָה Lev. 7<sup>35</sup> and מִשְׁחָה Num. 18<sup>8</sup>.

Assyr. šabrū can hardly be explained as a combination of the relative pronoun ša and barū (so Jensen, *ZA.* vii. 174, n. 1; Zimmern, *op. cit.*, p. 86, n. 3), cf. for these forms Krätzschmar in *Beitr. zur Assyriol.*, vol. i. p. 385; šabrū must be a *Shaf'el* form just as šangū 'sacrificer' (cf. *Beitr. z. Assyrl.*, i. 160, n. 2; 178, n. 3) which may be connected with נָקִי 'to sacrifice,' *HW.*, p. 673<sup>b</sup> and 479<sup>b</sup>); šalxū 'outer wall,' (*HW.*, p. 662<sup>a</sup>) may be a similar form.

<sup>43</sup> Cf. Zimmern, *op. cit.*, p. 104, l. 122. Heb. כֶּסֶף דִּין (Prov. 20<sup>8</sup>) or ועָלִי הִכְהֵן יֵשֶׁב עַל הַכֶּסֶף עַל מִזְוֹת) cf. 1 Sam. 1<sup>9</sup> (הִכְהֵן עָלַי יְהוָה (where we must read, following the LXX. παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν, והִנֵּה עָלַי יֵשֶׁב עַל הַכֶּסֶף לִיד הַשַּׁעַר מִצְפָּה, הַדָּרֶךְ; cf. Löhr, *ad loc.*).

<sup>44</sup> *Op. cit.*, p. 88, n. 2.





חן (Jensen). In the so-called Synchronous History *annama* 'may mean 'in accordance with the manifestation of the divine will'; contrast Schrader's *KB* i. p. 195, where *annama* is rendered *dieses* in l. 3, and in l. 7 *auf beiden Seiten!* Heb. עֲנִין may be connected with this Assy. *annu*; it can hardly be derived from עָנָן 'cloud.'

The phrase עֲנֵה ב generally translated 'to testify against' meant perhaps originally, 'to augur, to omen, to portend'; for ב 'against' cf. the use of this preposition in connection with חָרָה אֵף, מָרָה, רִיב, נִלְחַם (Jud. 9<sup>45</sup> 6<sup>82</sup> Ps. 5<sup>11</sup> Gen. 30<sup>2</sup>).

In Eccl. 5<sup>19</sup> מַעֲנֵה is causative of חָנַן; see Bernstein's *Syr. Chrest. Kirsch.* (Leipzig, 1836), p. 381<sup>a</sup> below; *Pseudo-Callisthenes*, ed. Budge, 241, 17. We must read, with the Vulgate *eo quod Deus occupet deliciis cor ejus*, בִּי הָאֱלֹהִים מַעֲנֵה בִּשְׂמֵחָה לְבו, being accusative depending on מַעֲנֵה, not genitive depending on מַעֲנֵה בִּשְׂמֵחָה לְבו; עֲנֵה בִּשְׂמֵחָה is one idea; therefore מַעֲנֵה בִּשְׂמֵחָה לְבו not מַעֲנֵה לְבו בִּשְׂמֵחָה; cf. modern Arabic اسْتَغْنِ 'to give one's entire attention to a thing.'

<sup>48</sup> Cf. תַּרְתָּן, the title of the Assyrian general-in-chief, 2 Kgs. 18<sup>17</sup> Is. 20<sup>1</sup>, Assy. *tártānu* or *tártānu* (*HW.*, 716<sup>a</sup>); both *tertu* (*HW.*, 51<sup>a</sup>) and \**tártu* are modifications of the original form \**tártu*. For the connection of תַּרְתָּן and תוֹרָה, we must remember that Ethiopic *mamshher* means 'teacher,' while the corresponding Assy. *mumā'iru* (*HW.*, 389<sup>b</sup>) means 'ruler, commander;' cf. Heb. שָׁטָרִים Deut. 20<sup>5. 8. 9</sup> Josh. 1<sup>10</sup> 3<sup>2</sup>; סוֹפֵר Jer. 52<sup>25</sup> 2 Kgs. 25<sup>19</sup> שֵׁר הַצָּבָא seems to be a gloss to הַסּוֹפֵר. Assy. *šāpiru* means both 'scribe' and 'ruler' (*HW.*, 683<sup>b</sup>). Heb. סֹפֵר etc. is an Assyrian loan-word; see notes on the English translation of Joshua in *SBOT*, p. 86, l. 27. The original meaning of סֹפֵר is 'message,' Assy. *šipru*.

As to the etymology of *mumā'ir*, the Assyrian stem *ma'āru* 'to send,' cannot be separated from *māru* 'child' and *māru* 'the young of an animal;' cf. Arab. *muhr* 'foal,' also עוֹל 'infant' (Is. 49<sup>15</sup> 65<sup>20</sup>) and post-Biblical עִילָא 'foal; Assy. *bāru* 'child' and 'young of an animal' (*HW.*, 169<sup>a</sup>; *pir'u* 'offspring' 538<sup>a</sup>) and פָּר 'bullock.' The primitive meaning of the stem מָהַר is 'to be quick' (cf. Heb. מְהֵרָה); Assy. *mā'uru* 'to send' means originally 'to dispatch, to expedite;' *māru* 'the young of an animal,' and *māru* 'child,' mean originally 'quick, lively,' just as we call a lively, spirited young girl a 'filly,' or speak of 'casting one's colt's tooth,' cf. Arab. عَجَل 'ijl (Heb. עֲגַל) 'calf' and 'djil 'quick,'

and the German denominative verb *kälbern*; מֵהִיר 'skilled' (cf. Prov. 22<sup>29</sup> סוֹפֵר מֵהִיר בַּתּוֹרַת מֹשֶׁה; Ezr. 7<sup>6</sup>: מֵהִיר בַּמְּלָאכָתוֹ; Ps. 45<sup>2</sup>: לְשׁוֹנִי יַעַט סוֹפֵר מֵהִיר; Arab. مهارة 'skill') means originally 'quick, nimble, expedite' (cf. our 'quick at figures' and the colloquial German *fix*). Ethiopic *mahhdra* (Syr. ܡܚܕܪܐ) 'to train, to teach,' means originally 'to make מֵהִיר' (Arab. ماهر). Cf. below, note 73.

<sup>49</sup> See Kittel's critical notes on Chronicles (Leipzig, 1895), p. 80, l. 49.

<sup>50</sup> For **N** = **ה** see my remarks prefixed to Glossary I in Schrader's *KAT*.<sup>3</sup> p. 492; for **N** = **מ** cf. *Beiträge zur Assyriologie*, vol. i. p. 98 below; vol. iii. p. 580, l. 33; *Journal of the American Oriental Society*, vol. xvi. p. cvi. below; *Zeitschrift für Assyriologie*, vol. ii. pp. 270 ff.; Delitzsch, *Assyr. Grammar*, § 49, a; note also Assy. *latānu* = *la'utānu*, *lamutānu* (*HW.*, p. 386<sup>b</sup>).

<sup>51</sup> See *op. cit.*, p. 91, n. 2.

<sup>52</sup> See Wellhausen's *Prolegomena*, third edition (Berlin, 1886), p. 412, below; the remark is omitted in the fourth edition (1895); cf. *Reste arabischen Heidenthums* (Berlin, 1887), pp. 145 and 167 below; Schwally in Stade's *ZAT.*, xi. 172 (1891).

<sup>53</sup> Cf. Arab. حائِم (Lagarde, *Materialien zur Kritik und Geschichte des Pentateuchs*, vol. i. (Leipzig, 1867) p. 93, l. 1.

<sup>54</sup> Kautzsch remarks in the glossary appended to his *Textbibel* (Freiburg i. B., 1899), s. v. *Urîm*: *Urîm und Tumîm* (d. h. wahrscheinlich "Licht und Unschuld"), die heiligen Lose, durch welche die Priester den Willen Gottes erkundeten. Wie es nach 1 Sam. 14, 41 scheint, brachte das Los urîm die Schuld dessen ans Licht, wegen dessen Gott befragt wurde, dagegen das Los tumîm die Unschuld.

<sup>55</sup> Saul had tabooed all eating before sunset. The people fasted, but Jonathan, who was ignorant of his father's adjuration, ate some honey. Yahweh was offended by this transgression, and when Saul enquires whether or not he shall renew his attack on the Philistines, Yahweh does not respond (i. e. gives no favorable answer). Saul proceeds to discover the offender. The sacred lot is cast, first between the royal house and the people; after it has been ascertained that the royal family, represented by Saul and Jonathan, is the guilty party, the lot is cast between the king and his son. Jonathan is found to be the offender, and is condemned to death, but rescued by the people.

<sup>56</sup> See Kautzsch's article on 'Urim' in Herzog-Plitt-Hauck's *Real-Encyclopädie*, vol. xvi. (Leipzig, 1885), p. 228; Lagarde, *Mittheilungen*, vol. iii. (Göttingen, 1889), p. 352; Lühr's new edition of Thenius' commentary (Leipzig, 1898), p. 64; H. P. Smith's *Commentary on Samuel* (New York, 1899), p. 122. The Lucianic recension of LXX. (ed. Lagarde) reads: καὶ εἶπε Σαούλ, κύριε ὁ Θεὸς Ἰσραὴλ, τί ὅτι οὐκ ἀπεκρίθης τῷ δούλῳ σου σήμερον; εἰ ἐν ἐμοὶ ἢ ἐν Ἰωνάθαν τῷ υἱῷ μου ἡ ἀδικία, Κύριε ὁ Θεὸς Ἰσραὴλ, δὸς δῆλους. καὶ εἰ τὰδε εἶποις, Ἐν τῷ λαῷ ἡ ἀδικία, δὸς ὁσίωτά. The Vulgate reads: *Quid est quod*

*non responderis servo tuo hodie? Si in me, aut in Jonatha filio meo, est iniquitas hæc, da ostensionem; aut si hæc iniquitas est in populo tuo, da sanctitatem.* Targ. and Pesh. agree with the received Hebrew text.

<sup>57</sup> See *HW.*, pp. 71<sup>b</sup>, 113<sup>a</sup>; Zimmern, *op. cit.*, pp. 88, n. 5.

<sup>58</sup> *HW.*, p. 70<sup>a</sup>.

<sup>59</sup> *HW.*, 138<sup>a</sup>; cf. Delitzsch's *Hebrew Language viewed in the Light of Assyrian Research* (London, 1883), p. 53.

<sup>60</sup> Heb. חִשָּׁן may be connected with the Assyrian stem *xaçānu* 'to enclose'

(*HW.*, 288<sup>b</sup>); cf. Eth. *haḏḏna* (Arab. حاضنة, حضان), Heb. חִצָּן 'bosom of a dress' (cf. Arab. جيب 'bosom of a dress, pocket, purse'); an *s* is not unfrequently changed into *ç* under the influence of an adjacent ח; cf. פָּסַח = פָּסַח, Assy. *pušṣuxu* 'appeasement of the wrath of the deity' (Zimmern, *op. cit.*, p. 92, n. 9); קָשַׁר = חָסַר 'to bind' = Assy. *qaçāru* (*HW.* 590<sup>b</sup>); Ethiopic *quaçdra*; see *Beitr. z. Assyri.*, vol. i. p. 19, n. 27 and the remarks under ח in Gesenius-Buhl<sup>13</sup>, p. 555<sup>b</sup>.

<sup>61</sup> חִשָּׁן הַמִּשְׁפָּט may have been a sort of sacred dice-box from which the sacred dice were thrown. LXX. renders Ex. 28<sup>30</sup> τὸ λόγιον τῆς κρίσεως; cf. Sir. 45<sup>10</sup> and Ryssel's new translation of Ecclesiasticus in Kautzsch's *Apokryphen und Pseudepigraphen des Alten Testaments* (Freiburg, 1899), p. 453, note *i*. According to Hesychius λόγιον or rather λογεῖον was a kind of small bowl (εἶδος κρατηρίσκου); cf. German *Würfelbecher*, 'dice-cup'; Etymol. Magnum, λογεῖον, σημαίνει εἶδος κρατήρος; Suidas (ed. Bernhardt), λογεῖον. τὸ μαντεῖον, ὅπερ ἐφόρει ὁ ἱερεὺς, ἐν ᾧ ἦσαν ἐγκεκολλημένοι οἱ ἑβ' λίθοι. καὶ λογεῖον, τὸ δικαστήριον). It is not necessary to suppose that the Urim and Thummim were regular dice marked with spots from one to six; the sacred lot may have consisted of stones of different colors, small cubes or balls, perhaps one black and one white, so that אֲוִרִים would practically correspond to our 'black ball.' The method of procedure may have been as follows. When Saul wanted to find out who had violated the taboo (cf. note 55) the sacred lot was cast first between the royal family and the people. The 'black ball' came out first; this showed that the royal family was guilty and not any of the people. Had Thummim come out first, it would have been necessary to try the people tribe by tribe; the first tribe that was 'blackballed' would have been tried clan by clan, and the first clan that was 'blackballed' would have been tried man by man, and the first individual that was 'blackballed' would have been considered to be the transgressor (cf. 1 Sam. 10<sup>20 21</sup>). As the royal family, which was represented only by Saul and Jonathan, was found to be the guilty party, it was sufficient to cast the lot but once more; if Urim had come out first Saul would have been the offender; the fact that Thummim fell out of the חִשָּׁן הַמִּשְׁפָּט showed that Saul was innocent, and Jonathan guilty of the violation of the taboo. It is hardly necessary to add that this explanation is to a great extent entirely conjectural.

<sup>62</sup> It is clear that Assy. *takāltu* denotes some sort of receptacle, but it is not certain that it is a 'pouch' or 'bag,' it may just as well be a 'case' or 'box.' The stem is כּוּל 'to hold,' cf. *HW.*, p. 320<sup>b</sup>, and Heb. הכּוּל (כּל Is. 40<sup>12</sup> is corrupt); כּלִי.

<sup>63</sup> Zimmern (*op. cit.*, p. 89, n. 5) thinks that Syriac פּרִישָׁא 'miracle' may be a Babylonian loan-word derived from *pirištu*.

<sup>64</sup> See Zimmern, *op. cit.*, pp. 117, 118 : No. 24, ll. 8, 14, 16.

<sup>65</sup> See Delitzsch, *The Hebrew Language* (London, 1883) p. 49.

<sup>66</sup> תּוֹרָה, however, was borrowed at a much later period than בְּרִית.

<sup>67</sup> For the 'Stream of Muḥr' see notes on the English translation of Joshua in *SBOT*. (New York, 1899) p. 81, l. 44.

<sup>68</sup> English heifer, German *Farre*, fem. *Färse*, may be a Semitic loan-word ; see my remarks in *Beitr. z. Assy.*, vol. i. p. 114, below.

<sup>69</sup> Cf. Levit. 1<sup>12</sup> 17.

<sup>70</sup> The greater portion of Gen. 15 is late, perhaps as late as the preceding chapter, Gen. 14. Possibly the first five verses only are pre-exilic.

<sup>71</sup> Col. ii. ll. 5 ff., cf. col. iii. ll. 17 ff. See Zimmern, *op. cit.*, p. 83 ; *ZA.*, xii. (1897) pp. 320, 324, 327 (issued May 1898). The English translations published in Geo. Smith's *Chaldean Account of Genesis*, ed. Sayce (London, 1880), p. 94, and in the *Records of the Past*, New Series, vol. i. (London, 1888), p. 150, are not reliable.

<sup>72</sup> Assy. *sibitti ana pān sibitti buxāde ilputā*.

<sup>73</sup> *Umā'ir barūti* does not mean 'I commanded the diviners,' but 'I caused them to give a תּוֹרָה'; cf. above, note 48, and Zimmern, *op. cit.*, p. 99, n. μ ; the *Piel* is denominative in these cases. It is possible that Arabic مهرة in the phrase لم تعط هذا الامر المهرة *lam tu'ti hādā el-amr el-mihare* 'thou hast not taken up the matter in the right way,' has some connection with this stem מַהֵר. For the development of the meanings of the stem מַהֵר cf. our English 'expedient,' which means both 'quick' (originally 'relieved of impediments') and 'advisable.'

<sup>74</sup> Cf. Exod. 25<sup>30</sup>. For the golden table of the showbread see the English translation of the Psalms in *SBOT*, p. 220, l. 28.

<sup>75</sup> Contrast Josephus, *Ant.* iii. 6<sup>b</sup>; 10<sup>7</sup>.

<sup>76</sup> For the origin of the custom of eating unleavened bread at the Passover (cf. above, note 60) see notes on Ezekiel in *SBOT*. (Eng.), p. 199, l. 40 ; cf. Benzinger, *Heb. Archäologie* (Freiburg i. B., 1894), p. 432 below.

<sup>77</sup> Cf. notes on Leviticus in *SBOT*. (Eng.), p. 96, l. 30 ; Dillmann-Ryssel's commentary on Exodus and Leviticus, p. 653 below.

<sup>78</sup> In the Hebrew ritual the number of the showbreads was limited to one dozen, in accordance with the number of the twelve tribes. The breads were offered on behalf of the Israelites (Lev. 24<sup>8</sup>).

<sup>79</sup> Three dozens are mentioned in ll. 33, 61, 138 of the first ritual text *a* published by Zimmern (*op. cit.*, pp. 98, 100, 104) ; six dozens (for three tables) in l. 44 (p. 98) ; for one dozen, as in the Hebrew ritual (cf. above, note 78) see the references given by Zimmern, *op. cit.*, p. 94, 5, a.

<sup>80</sup> See Zimmern, *op. cit.*, p. 98, ll. 33, 43, 45, 47; *cf.* מִחֵק Jud. 9<sup>11</sup>, Arab. مطقة *matqe*, Ethiopic *metqat*. The fifth form of the verb means in Arabic 'to smack one's lips with relish' or rather 'to cluck' (French *claquer*, German *schmalzen*); *i. e.* 'to make a noise by bringing the tongue in contact with the roof of the mouth' (صوت بلسانه يضربه بالغار الاعلى), just as מִצֶּה 'unleavened bread' is derived from מִצֵּם 'to sip with delight,' Is. 66<sup>11</sup>; *cf.* Arab. قصب سكر = قصب مص 'sugar cane'; it means, originally, 'something sweet,' like Assyr. *mulqu*, not 'something insipid,' as Ges.-Buhl<sup>13</sup> supposes. In Arabic unleavened dough is called فطير (cf. Syr. ܦܬܝܪ), leaven (Heb. ִשְׂאֹר) is خمير. The verb فطّر means 'to bake hastily unleavened bread' (فطّر العجين اذا اختبره). The primitive meaning of the stem פטר is 'to loosen' (*HW.*, p. 522<sup>a</sup>) *i. e.* with reference to dough, 'to make light.'

<sup>81</sup> See v. R. 24, 18 c. d (*cf.* *HW.*, 436<sup>a</sup> below); ZA. iv. p. 156, No. 2 (*cf.* Jensen, *Kosmol.* 279, n. 2).

<sup>82</sup> I shall discuss this term in a special paper.

<sup>83</sup> ונתן לבחן הזרע והלחיים והקבה, LXX. καὶ δώσει τῷ ἱερεὶ τὸν βραχίονα καὶ τὰ σιαγόνα καὶ τὸ ἐνστροπον, Pesh. يَنْدُ صَعًا صَلَمًا, Arab. الذراع والفك والقبة.

<sup>84</sup> Ger. *Labmagen*. Rennet is connected with Ger. *gerinnen* 'to curdle, to coagulate.' A preparation of the mucus membrane of the rennet stomach of suckling calves (rennet ferment, Ger. *Lab*) is used for curdling milk.

<sup>85</sup> Or *psalterium*, Ger. *Psalter* or *Blättermagen*.

<sup>86</sup> See Aristoph. *Equ.* 356. 1184; *cf.* Pliny, viii, 180.

<sup>87</sup> See W. Robertson Smith *The O. T. in the Jewish Church*, 2<sup>d</sup> ed. (London, 1892), p. 384, note.

<sup>88</sup> Steuernagel (1898) translates *ein Vorderbein*; so, too, J. D. Michaelis (Göttingen, 1788): *ein Schulterstück*.

<sup>89</sup> Compare Num. 6<sup>19</sup>.

<sup>90</sup> See Lev. 7<sup>31-34</sup> 10<sup>14</sup>; Exod. 29<sup>27 28</sup>; *cf.* Num. 6<sup>20</sup> 18<sup>18</sup>.

<sup>91</sup> They are often termed חֵזֶה התנפה and שוק התרומה, 'wave-breast' and 'thigh of presentation.' 'Wave' means 'to move to and fro toward the altar,' to symbolize the presentation of the gift to Yahweh. See notes on Leviticus in *SBOT.* (Eng.), p. 70, l. 19.

<sup>92</sup> v. R. 60, 61. The tablet (size about 11½ × 7 in.) was found, in 1881, by Hormuzd Rassam in an earthenware coffer buried, about three feet below the surface, in a corner of a chamber of the ancient temple of the Sun-god at Sippar, the present Aboo Habba, about sixteen miles southwest of Baghdad. For the representation of the Sun-god's shrine at the top of the obverse see notes on Isaiah in *SBOT.* (Eng.), p. 180, and *Proc. Soc. Bibl. Arch.*, June 7, 1881, p. 109; *Transactions of the Soc. Bibl. Arch.*, vol. viii. p. 164; *cf. ibid.*, p. 175.

<sup>93</sup> Dr. Peiser in Schrader's *KB*. iii. part 1 (Berlin, 1892), p. 181, l. 10 translates *Schenkelfleisch*; this would be, in the case of beef, the 'round' (Heb. שׁוֹק 'thigh') between the rump (Heb. יֶרֶךְ, Ger. *Nierenstück* or *Schwanzstück*) and the leg. But Assy. *sānu* denotes 'the loins' (Heb. מִתְנִים) between the hip-bone and the false ribs. According to Delitzsch's new cuneiform chrestomathy, p. 17, No. 133, the ideogram is supposed to denote 'loin, hip, thigh, leg,' as well as 'the place at the feet (מַרְגְּלוֹת) or at the side of a person,' which is, of course, impossible; see also *HW.*, p. 491<sup>b</sup>.

<sup>94</sup> Cf. Lev. 7<sup>8</sup>; Josephus, *Ant.* iii. 9<sup>1</sup>.

<sup>95</sup> Dr. Joh. Jeremias in his inaugural dissertation *Die Cultustafel von Sippar* (cf. *Beitr. z. Assy.*, vol. i. p. 274, col. v. l. 11) translates *Rücktheil* (whatever that may mean), but in his commentary (p. 286 = p. 19 of the reprint) he substitutes 'ribs,' and this mistake is reproduced in Dillmann-Ryssel's commentary on Exodus and Leviticus, p. 423 below. Dr. Peiser, *l. c.*, renders 'tendons,' but *arkatu* corresponds to Heb. יֶרֶךְ (Arab.

وَرِك, *wārik* or *wirk*) and means 'rump' or 'buttock'; cf. Exod. 28<sup>42</sup>: linen breeches מִמְּתֵנִים וְעַרְיֵרִים. *Arkatu* represents a form *wdri-katu* (see my *Sumer. Familiengesetze*, p. 15, n. 3): it is by no means necessary to read throughout *arkātu*, fem. plur. of *arkū* (*HW.*, p. 242<sup>b</sup>). The יֶרֶכִים, that is, 'nates' (not 'the thigh'), was looked upon as the seat of procreative power; see W. Robertson Smith, *Religion of the Semites*, sec. ed., p. 380; cf. חֲלָצִים Gen. 35<sup>11</sup> 1 Kgs. 8<sup>19</sup> = 2 Chr. 6<sup>9</sup>.

<sup>96</sup> Assy. *bu'ânē* (*HW.* 168<sup>b</sup>). Peiser leaves the word untranslated.

<sup>97</sup> Assy. *mišil*. For the connection of this word with Heb. מִשָּׁל, that is, a poetic line consisting of two hemistichs, see my note on Prov. 1<sup>6</sup> in A. Müller's and E. Kautzsch's *Crit. Ed. of the Heb. Text of Proverbs*.

<sup>98</sup> Assy. *karšu*. This is הִכְרַם הַפְּנִימִית, not הִכְרַם הַחִיצוֹנָה. In Arabic كِش *kirš* (for *kdrīš*) denotes especially the second stomach (Ger. *Netzmagen* or *Haube*) of ruminants, known as *reticulum* or 'honeycomb stomach,' on account of the hexagonal cells formed by the folds of its mucous membrane. The verb كَش means 'to be folded' or 'wrinkled' (تَقْبُض); see Lagarde, *Bildung der Nomina*, p. 44, l. 20. Dr. Jeremias, *l. c.*, translates *die Hälfte vom Bauche* (so, too, *HW.* 356<sup>b</sup>); in the Commentary he substitutes *Bauchlappen*. Dr. Peiser renders *das halbe Bauchfleisch*; this would be 'half of the flanks.' For the Syriac form *kēris*, *kārsā* see my remarks in *Hebraica*, vol. i, p. 228, n. 1.

<sup>99</sup> Assy. *qirbu* (Heb. קִרְבָּ) refers especially to the viscera in the thoracic cavity (heart, lungs, etc.), while *karšu* denotes the viscera in the abdominal cavity (stomach, liver, etc.); contrast Dillmann on Lev. 1<sup>9</sup>. This is import-

ant for Exod. 12<sup>8</sup>. The *qirbu* (Ger. *Brusteingeweide*) is separated from the *karšu* (Ger. *Baucheingeweide*) by the diaphragm or midriff (Arab. حجاب 'separating veil,' Heb. קרום החולק 'dividing membrane'). Arabic *qalb* 'heart' is probably identical with קרב (see Ges.-Buhl<sup>18</sup> s. v.). For the change of *l* and *r* cf. חלצים 'hips' Aram. שרשרות; חרצא 'chains,' Arab. سلسلة; אלמנה 'widow,' Arab. ارملة; Mand. תרמידא 'disciple' for תלמידא (Nöldeke, *Mand. Gr.* § 54). Arab. قرب *qurb* means 'hypochondriac region.' Peiser *l. c.* translates *das halbe Innere des Fleisches* (? !); Jeremias, *die Hälfte vom Gekröse*, i. e. 'mesentery,' thinking probably of *Inster* (stomach, intestines and omentum of a calf) and *Rindskaldaunen*. But this would be *karšu* (cf. كرش) not *qirbu*.

<sup>100</sup> Assy. *qursīnu*, dual *qursīnā*, plur. *qursīnāti* (*HW.*, p. 355<sup>b</sup>) i. e. the part of the leg between the knee and the foot (Heb. כרעים), the knee-joint or knuckle (not the ankle bone). Cf. Heb. מעדו קרסלי. Ps. 18<sup>27</sup>, Syr. مَدْنِي (with partial assimilation of the ס to the initial ק (cf. note 105). For interchange between *l* and *n* see note 104.

<sup>101</sup> Assy. *diqar me šīri*. In the passage of the Babylonian Nimrod Epic quoted *HW.*, p. 634<sup>b</sup> s. v. שאר, we must read, not *me šīri* = Heb. מֶרֶק Jud. 6<sup>19</sup> Is. 65<sup>4</sup> (Arab. مرقاة *māraqa* or مسلوقة) but *šume šīri*, that is, 'roasted meat' (Heb. בשר צלוי, cf. 1 Sam. 2<sup>15</sup>); see below, note 107. Dr. Alfred Jeremias, *Hölle und Paradies bei den Babyloniern* (Leipzig, 1900), p. 16, translates *Namen und Gedächtniss*. *Diqaru* is, of course, identical with post-Biblical קדר 'earthen pot,' Arab. قدر (cf. Fränkel, *Aram. Fremdwörter im Arabischen*, p. 63).

<sup>102</sup> Cf. ll. 52, 80, 83, 86, 109, 164, 167, 170, 173, 176, 179, 182, 185 of ritual text *a* (Nos 1-20) published by Zimmern (pp. 101 ff.), also text *b* (p. 111), l. 9.

<sup>103</sup> Cf. text *a*, ll. 52, 109; *silqu* is omitted in ll. 80, 83, 86, 164, 167, 170, 173, 176, 179, 182, 185.

<sup>104</sup> I learn from Professor Zimmern that his reading *xinça* for the ideogram ME-KAN is based on the fact that we find in K. 6060 (which will be published as No. 56 of his texts) *xi-in-ça* in the same context where we find, as a rule ME-KAN. See also ii. R. 40, No. 1, 27 and Peiser, *Babylonische Verträge* (Berlin, 1890), p. 289, *ad* No. cvii. l. 9 (p. 150). For the interchange between *n* and *l* cf. Heb. לִישָׁכָה = נִשְׁכָּה. Assyr. nešū

'lion,' Arab. صنم 'image,' كتن 'daughter-in-law' = Assyr. *çalmu*, *kallātu* Syr. نصيد = Assyr. *liqtul*, etc. (*Beitr. z. Assyrl.*, vol. i. p. 17, note 20). Ethiopic *bēndt* 'tribute' = Assyr. *bildt* (בלד Ezr. 4<sup>13, 20</sup> 7<sup>24</sup>). (Cf. *Beitr. z. Assyrl.*, vol. i. p. 161 below). There are a number of curious Semitic loan-words in Ethiopic, e. g. *adām*, plur. *adāmāt* = Assyr. *adnāti* (see critical



notes on Isaiah, p. 133, l. 22); *mašmar* 'line, verse' = Assy. *mušarû* (*HW.* 421<sup>a</sup>) or *musarû*; with partial assimilation of the *s* to the following *m*: *mazmar*, which may be influenced by *tazamdra* 'to quote, refer to.'

<sup>105</sup> *Sil-qu* is written with the character NUN, which is, as a rule, used for *qil* (contrast Jensen in *Zeitschrift für Keilschriftforschung*, vol. i. p. 320, note 2 = p. 39 of Jensen's thesis, Munich, 1885); see No. 4 of Zimmern's texts (pl. xxiii) l. 109; No. 5 (pl. xxiv) l. 109; No. 6 (pl. xxiv) l. 52; No. 11 (pl. xxvii) l. 109; traces of NUN are visible in No. 12 (pl. xxix) l. 109; in No. 4 (pl. xxiii) rev. 2, No. 5 (pl. xxiv) obv. 53, and in No. 7 (pl. xxv) l. 52 the word is not preserved. If we read *qilqu*, the initial **צ** must be explained as partial assimilation of the initial **ס** to the final **ק**; cf. the remarks above, at the end of note 40 as well as note 60; see also Nöldeke's Mandaic grammar, § 50.

<sup>106</sup> Cf. 1 Sam. 2<sup>15</sup>; Is. 44<sup>16</sup> 19; Ex. 12<sup>8</sup>. It is possible that **צלי** 'to pray' (Assyr. *çullû*) means originally 'to roast, to sacrifice'; cf. Heb. **עָתַר** 'to pray' = Arab. **عَتِر** 'to sacrifice,' especially 'to slaughter the sacrificial lamb' (**عَتِيرَة**). In Ezek. 8<sup>11</sup> **עָתַר** is used of the sweet smoke of incense (**וְעָתַר הַקְטֹרֶת עֲלֶיהָ**) **עֵנָן** is a gloss). **הַתְּפִלָּה** 'to pray,' on the other hand, means 'to appeal' to God as the Supreme Judge, to ask Him to render a decision; cf. Ges.-Buhl<sup>13</sup> s. v. **תְּפִלָּה**. In Ethiopic, *çaldwa* (**ረዓ**) means 'to roast,' and *çalldya* (**ረዓ**) 'to pray'; but this a secondary differentiation. The word **צְלוּתָא** 'prayer' shows that the stem of **צלי** 'to pray' is **ל. צו**. It is not impossible that there is some connection between **צָלָה** and **קָלָה** (Assyr. *qalû*, *HW.*, p. 585<sup>a</sup>) cf. Aram. **אַרְקָא** 'earth' = **אַרְצָא**. According to Zimmern in Ges.-Buhl<sup>13</sup> 689<sup>a</sup> **מְחַקָּה** in Jud. 5<sup>26</sup> is a dialectical byform of **מְחַצָּה** in the following clause, but this is improbable.

<sup>107</sup> Cf. *ZA.* ii. 230; v. 85; *HW.*, 668<sup>a</sup>. The correct rendering 'roast' has been suggested by Jensen; cf. Zimmern, *op. cit.*, p. 95, n. 5. From the Assyrian point of view it would be possible to regard *šumû* 'to roast' as a *Šaf'el* of **חַי** 'to glow, to be hot' (**חִיטִּית הַשֶּׁשֶׁם אִذَا אֲשַׁתְּדָּ**), just as **שׁוּה** 'to be like' might be explained as a *Šaf'el* of Assy. *emû* 'to be like,' caus. *ušemî* (pronounced *uševî*) 'I made like' (*HW.*, p. 82<sup>b</sup>). In the same way Assy. *šakānu* 'to make' could be explained as a *Šaf'el* of **כָּאן**, *šamû* 'heaven' as a *Šaf'el* of **מָל** 'water' (cf. critical notes on Isaiah, p. 157, l. 22); **שָׁקַל** 'to weigh, as a *Šaf'el* of **קָל**, Assy. *šarāqu* 'to steal' as a *Šaf'el* of **רִיקוּ** 'empty,' Aram. **סְרִיקָן**, cf. Assy. *sarāqu* 'to pour out,' *HW.*, p. 512<sup>a</sup>.

<sup>108</sup> It would be more correct to spell the word with א; contrast Eth. *zar'e*: 'seed,' generally written with א for ע. The exact equivalent of שׁוּרִי is Eth. *šawdya*: 'to ripen' (of grain); cf. **בִּשַׁל קִצִּיר** Joel 4<sup>13</sup>. Arab. **مُسْتَوِي** 'ripe, thoroughly cooked' (cf. **طَبَخَ** 'to ripen') is a later differentiation of שׁוּרִי = Assyr. *šumū*.

<sup>109</sup> Assy. *šū'u* (Zimmern, *op. cit.*, p. 55, l. 35; *HW.*, p. 632<sup>b</sup>). Cf. Syr. ܠܐ 'to sacrifice,' and ܠܡܥܠܐ 'sheep;' see Lotz, *Tiglathpileser* (Leipzig, 1880), p. 171, n. 2; cf. Brockelmann, *s. v.* and *HW.*, p. 480<sup>a</sup>. The Bedouins still live chiefly on bread and milk; a ܠܡܥܠܐ, *i. e.* a sheep or a goat (Exod. 12<sup>b</sup>) is eaten only when there is a guest (cf. ξείνῳ ἑρπεύσω, Od. 14<sup>414</sup>). The settled population of Syria hardly eat any meat but mutton.

<sup>110</sup> Cf. critical notes on Isaiah, p. 204, *ad* p. 102, l. 20.

<sup>111</sup> *HW.*, p. 666<sup>a</sup>. The two passages there quoted were discussed in my paper "On the Etymology of נכסים," *Hebraica*, vol. iii. (Jan. 1887), p. 110.

<sup>113</sup> Cf. Levy's *Neuhebr. Wörterbuch*, s. v. שלק, also סלק. *Silqu* = *beta vulgaris* (cf. Brockelmann s. v. سَلْكَة) has probably no connection with this stem; it may be derived from סלק = עלק Gen. 40.<sup>10</sup>, 41.<sup>22</sup>; Deut.

וַיִּשְׁפֹּךְ חַם מֵעַל חֶסֶד וְלֹא יַעֲלֶה בָּהּ כָּל עֵשֶׂב (29<sup>22</sup> Pesh. ܠܐ ܝܫܦܟ ܚܡ ܡܥܠ ܚܥܕ ܘܠܐ ܝܥܠܗ ܒܗ ܟܠ ܥܝܫܒ)

<sup>113</sup> Cf. text *a*, published by Zimmern, ll. 36, 72, 113, 121, 153; text *b*, ll. 9, 15.

<sup>114</sup> See Zimmern, *op. cit.*, p. 95, 6. For Assyr. *muškinu* (*HW.*, p. 313<sup>a</sup>) 'humble, poor,' Heb. מִסְכֵּן see Ges.-Buhl<sup>13</sup> s. v.; the stem may be כוּן, cf. post-Biblical כוּן לִבְ לִשְׁמַיִם 'to concentrate one's attention to God,' etc., כוּנָה 'devotion,' so *muškinu* means originally 'attentive,' then 'devout,' and finally 'humble, poor' (עָנִי, עֲנִי). I stated in note 54 of my lecture on "The Book of Ecclesiastes," *Oriental Studies* (Boston, 1894) p. 275) that Assyr. *uškîn* was equivalent to Heb. הִתְפַּלֵּל בְּכוּנָה. In the Old Testament we have: הָכִינוּ לִבְכֶּם אֶל יְהוָה וְעֲבַדְהוּ לְבָדוֹ 1 Sam. 7<sup>3</sup>; דּוֹר לֹא הָכִין הַכִּינּוֹת לְבָךְ וּפְרִשְׁתָּ אֵלָיו כַּפֶּיךָ Job 11<sup>13</sup>; וְעוֹד הָעָם לֹא הָכִינוּ לִבְכֶם לְאֱלֹהֵי אֲבֹתֵיהֶם 2 Chr. 20<sup>33</sup>.

<sup>115</sup> See Lev. 5<sup>7, 11</sup>; *cf.* 12<sup>8</sup> 14<sup>21</sup> 27<sup>8</sup>. An ephah is equal to 77 American pints (see notes on Ezekiel, in *SBOT*, p. 198, l. 50); consequently  $\frac{1}{10}$  ephah is nearly  $\frac{1}{2}$  peck or about 4 lbs. of flour, which would be worth, in this country, about 15¢. while two squabs or young pigeons would cost 40 or 50¢.

<sup>116</sup> Albrecht Ritschl, *Die christliche Lehre von der Rechtfertigung und Versöhnung*, vol. ii, chapter iii, §§ 24, 25, second edition (Bonn, 1874), pp. 186–208; third edition (1889), pp. 187–212. Contrast W. Robertson Smith, *The Old Testament in the Jewish Church*, second edition, (1892), p. 381, n. 1. Rashi remarks *ad* Gen. 32<sup>21</sup> that כפר in connection with חטא, עון, and ונראה means ‘to wipe off,’ and that the verb is Aramaic בעניי שכל כפרה שאצל עון וחטא ואצל פנים כלן לשון קנוח (והעברה הז ולשון ארמי הוא והרכה בגמרא). Cf. Dillmann-Ryssel, *Exodus und Leviticus*, p. 466. For the connection between כפר ‘to rub, to wipe off, to atone’ (cf. מחה Ps. 51<sup>3, 11</sup> Is. 43<sup>25</sup> 44<sup>22</sup>) and כפר ‘asphalt,’ (lit. ‘rubbing, smearing, daubing’), compare Arab. مسح which means both ‘to wipe off, to deterge,’ and ‘to rub, to anoint,’ (Heb. מִשַׁח; מִשָּׁח ‘to measure, to survey,’ on the other hand, is an Aramaic (or rather Assyrian) loan-word (= Assy. *mašāxu* with خ); see above, note 42.

<sup>117</sup> Cf. Paul de Lagarde, *Mittheilungen*, vol. iii. (Göttingen, 1889) p. 352; vol. iv. (Göttingen, 1891) pp. 109, 393.

<sup>118</sup> See Zimmern, *op. cit.*, p. 127, l. 20.

<sup>119</sup> Cf. Professor Toy's remarks on The Relation between Magic and Religion in the *Journal of the American Oriental Society*, vol. xx. (New Haven, 1899), p. 331.

<sup>120</sup> There is no direct reference to Jewish hieroscopy in the Old Testament, but I believe that certain features of the inspection of the intestines of slaughtered animals, which is still practiced by orthodox Jews, to determine whether the meat is fit (כשר) or unfit to eat (טרפה) were influenced by the anatomical knowledge and symptomatological experience gained by the Babylonian haruspices. Cf. the regulations concerning the סימני בהמה discussed in the Talmudic tract *Khullin* and in the שצריך, בה, הלכות שחיטה, יורה דעה, ערוך לברוק אחר השחיטה (p. 41 of the Wilna edition of 1895). An abstract of the principal regulations is given in H. G. F. Löwe's *Schulchan Aruch, oder Die vier jüdischen Gesetzbücher*, vol. i. second edition (Vienna, 1896) pp. 169 ff.

It is interesting to note in this connection that the word סימן, used of the symptoms indicating whether or not an animal is fit to be eaten, occurs in Assyrian with the meaning ‘entrails;’ cf. the description of the battle of Halûle in col. v. of the Sennacherib Prism: *simāne u munnešunu ušardā ġir erġiti šadilti* ‘I scattered their entrails and bowels over the vast field’ (*HW.*, p. 491<sup>b</sup>; *KB.* ii, 108). The stem of *simānu* (form like *liddnu*, from *לד*) is *وسم* (note the meaning of the fifth form of the verb in Arabic,

(תֹּסֶם), while *munnu* (*HW.* p. 419<sup>b</sup>) or *mānu* (cf. Arab. مَانَة *ma'ne*, pl. مَوْن *mu'un* 'umbilical region,' or 'hypochondriac region,' or 'peritoneal fat' and مَائِنَة *ma'inne* 'mark, sign') corresponds to Syriac מַאֲתָ *ma'atā* 'bowels' (lit. 'internal vessels' or 'organs'). Professor Rogers in his translation of the Sennacherib Prism in the new series of the *Records of the Past*, vol. vi. (1892) p. 98, repeated my old translation 'trophies and arms' (see "The Battle of Halûle" in the *Andover Review*, No. xxix., May 1886, p. 546, n. 10). The verb בִּדֵּק 'to inspect' corresponds to the Assy. stem *balāqu* 'to dissect' (*HW.* 191<sup>a</sup>); the ד for ת is due to partial assimilation to the preceding ב, as in אֲבָר and כָּבַר for Assy. *abātu*, *kabātu* (cf. above, note 40).

There can be no doubt that half a loaf is better than no bread at all, and as long as there is no official meat-inspection in municipal abattoirs, as in Europe, the Jewish בְּרִיקוּתָא is a useful institution, although modern veterinarians would probably attach little importance to a number of points which render an animal טְרֵפָה.